HARAMBEE FLAME

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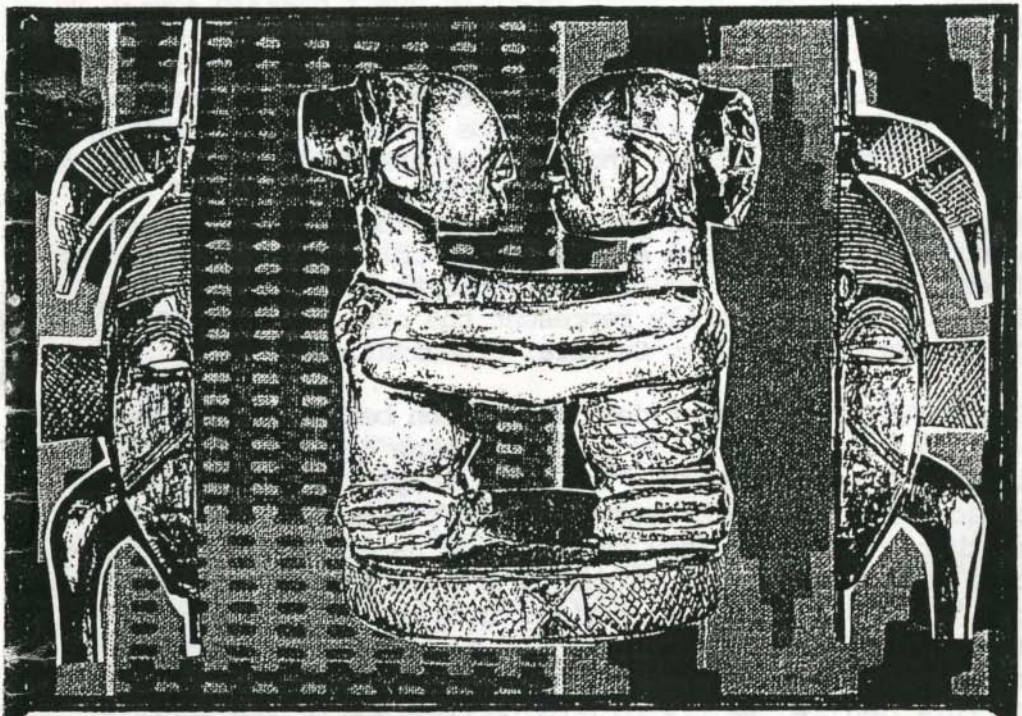

In This Edition:

Commentary: Achieving an African Continental Union/Addressing the Obstacles - Part II; **From Other Sources:** National Conference for Freedom for Mumia, Illinois Passes Bill to Expunge Records of Persons Cleared of Criminal Offenses, Howard Univ. Students and Faculty Visit Cuba, Miami-based Corp. Stretches Corrections Arm from Here to So. Africa, Ethiopia Finds Markets for Pharmaceuticals; **Film; Community News:** Sister Launches "School Crusade"; **Announcements; Back In Time**

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

[In last month's commentary, "Achieving an African Continental Union/Addressing the Obstacles," we spoke of the advantages a united Africa would have over the present fragmentary condition of the continent. The commentary was in response to news of the March 1st. and 2nd. Organization of African Unity(O.A.U.) summit, "Sirte II," which was held in Libya. At this meeting, several African heads of state agreed to set into motion a process by which an actual African union might be realized. After outlining the advantages that a united Africa would offer, we began identification of obstacles to achieving this union, starting with "Artificial Boundaries"--a reference to the fact that many of the nations on the African continent are creations of European colonial powers. In this edition of the HARAMBEE FLAME, we identify a number of other obstacles. We hope that this two-part commentary will serve to stimulate the kinds and quality of discussions that will be valuable and that will find their way to the right ears and minds.]

Others' Gods

In **traditional** African societies, one ethnic group's spiritual belief system was/is not viewed as something to impose on another group. Proselytizing, religious intolerance and arrogance, and a concept of religion as separable from life experience as a whole were alien to Africa, imported to the continent, for the most part, by Arabs and their Islam and Europeans with their Christianity. Over the past several centuries, an incalculable number of our Brothers and Sisters in Africa have been wiped out through rivalries between Christians and Muslims and Islamic and Christian efforts to destroy traditional African belief systems and practices.

Our highly spiritual people have been called "pagans," "heathens," "non-believers," "lost souls," etc. because they haven't happened to believe in the "one, true god" of some foreigner or other. Acceptance by Africans of these alien religions has caused many of them to view their own people through alien eyes and to knowingly or unknowingly reject their own African heritage.

An Africa prone to religion-based conflict is an Africa that cannot be united. What must be preached in Africa is a "gospel" of African unity--the idea that no religion, foreign or otherwise, is as is important as unity, cooperation, and harmony among African people. But can such a "gospel" be effective without a continent-wide movement to Africanize the substance and, to whatever extent necessary, the trappings of imported religions? How can governments in Africa protect people from religion-based bias and persecution and not imitate the silliness of, for instance, the U.S. government's principle of "separation of church and state," which pretends to favor no one religion while operating according to a Eurocentric Judeo-Christian set of values, and which legally treats religion as an institution that is **separate** from governance? A system of spirituality is an integral part of **traditional** African governance. Will it be possible for a government of a politically united Africa to be rooted in African spirituality and not favor, for example, those who pray to Shango over those who pray to Ngai or those who pray to God over those who pray to Allah?

This issue of spirituality/religion may pose the most complicated challenge of all to the unifying of Africa. But it is a challenge that somehow must be met.

Education: Tapping African Intellectual Resources

Africans in the U.S. tend to presume that Africans in the Motherland automatically know a great deal about Africa's history. We somehow manage to forget the fact of colonialism and that the European powers established schools in Africa that were based on European models and designed to produce African minds that would be shackled to European values and ideologies and alienated from African values and ideologies. More specifically, European-rooted schooling in Africa was intended to give Africans just enough knowledge and training to enable them to comprise an efficient labor force for the generating of profits for European companies and governments. It was also intended to groom a limited number of Africans for positions of pro-colonial or/and neo-colonial "leadership," or lackeyhood.

In much of Africa, as in the U.S. and elsewhere throughout the diaspora, schooling amounts to what Carter G. Woodson called "the miseducation of the Negro." But this need not be the case, in Africa in particular. It was in Kemet (essentially, modern-day Egypt) where institutions of learning achieved such heights that mathmeticians and architects were able to design the pyramids; medical doctors gained knowledge of the human circulatory system, uncovered the connections between diet and wellness and wellness or disease, understood anatomy to the point of being able to perform successful surgeries, etc.; and thinkers were able to develop and explore philosophy and other studies of mind and spirit.

Persons in Greece, in Asia Minor, and elsewhere who wanted to become educated in geometry and other mathmatics-related disciplines, in medicine, in philosophy, etc. knew to visit Kemet and become students at the feet of its teachers. Many centuries later, while Europe was going through its "Dark Ages," Europeans who had the inclination to become educated and had the necessary finances knew to travel to the cities of Timbuktu and Djenne in West Africa, where scholars in the arts and sciences were many and books were abundant.

There is also in Africa what some might refer to as "informal education," by which students at the family and village levels learn in the fields of psychology, social studies, etc. through proverbs and other counsel from their parents and elders; learn botany, agriculture, animal husbandry, etc. from traditional healers, farmers, and others who pass on knowledge necessary for a clan or other group's survival; and get instruction in the arts from, for example, master drummers and mask-makers.

Whether it's "formal" education from Africa's past or the "informal" education of past and present traditional societies, educators in our Motherland have much to draw from in establishing education models that operate from an Africentric perspective. This doesn't mean that, for Africa to have institutions of learning, for the primary benefit and interest of Africans, all things non-African must be cast aside. It simply means that the African continent has a rich educational legacy that can and ought to be tapped so that the intellectual power of Africa

can realize its potential.

To Achieve Economic Independence

In the late 1950s through the decade of the '60s, many of the African countries who were gaining official "independence" from European colonial powers rejected capitalist economics because their leaders correctly saw capitalism as a vital part of the process of European imperialism and exploitation of African colonial subjects. At the same time, the U.S.S.R.(Union of Soviet Socialist Republics) was trying to sell the idea of "socialist" economics. The socialist economic theory put forward an idea of social equity in which members of society would contribute according to their abilities, receive according to their needs, and collectively control the means of production. This **theory** is very close to the traditional African **reality** of communalism, though, in practice, the U.S.S.R.'s "socialism" was more of a kind of state capitalism.

To what degree the similarity between socialist theory and African communalism played a role in several African political leaders' decisions to choose a "socialist" economic model for their newly "independent" countries is arguable. To some extent, these decisions may have been a product of the fact that, during the cold war between the U.S. and the U.S.S.R., the U.S.S.R., more times than not, gave support to African liberation forces, while the U.S. was generally giving military and economic support to forces representing the interests of European colonial powers.

Several factors were involved in decisions by African governments to choose either capitalism or "socialism." Whatever led to these determinations in the past, it is clear in the present that Africa as a whole has remained shortchanged by **both** these European economic models. Maybe the key to true economic independence and prosperity for Africa lies in a looking inward to a holistic **African** tradition of communalism and examining how its principles can effectively be applied to present-day conditions.

Why have capitalism and "socialism" essentially failed in the various countries of Africa? To state the obvious, today's economies are global and, in this global economy,

(Cont. on page 12)

FROM OTHER SOURCES

National Conference for Freedom for Mumia

"For two days[March 30-31], hundreds gathered at the First Congregational Church in Washington, D.C. for a weekend of events in support of Mumia Abu-Jamal at the 'Freedom for Mumia' national conference...

"Close to 300 attended a Friday night 'Freedom Rally' where dozens of speakers and performers with many different political viewpoints spoke out on Mumia's behalf. On Saturday over 100 activists held a conference where we discussed and united on some important plans to build the movement to stop the government's plans to murder Mumia and to free him from prison...

"Those present at the conference included youth and students from all over the east coast, including a sizeable group from Howard University; people active in the struggles to close down the School of the Americas and to free Puerto Rican political prisoners; attorneys, teachers, labor union organizers, political activists from different organizations and many others. Some other speakers and workshop leaders included former members of the Black Panther Party; Monica Moorehead, Jeff Mackler, Mark Taylor and Julia Wright--all members of the National Coordinating Committee for Mumia; members of the Gray Panthers, Eric True Muhammad from Final Call and Nkechi Taifa of the National Conference of Black Lawyers...

"The conference developed a number of plans to build the movement. Some of the major actions agreed upon for the next period include mobilizing to fill the streets of Philadelphia on 'Day X'--the day of Mumia's hearing in federal court; an international day of protest on May 12; a May 11-13 youth encampment at City Hall in Philadelphia; a demonstration and international delegation at the UN on June 23. There are also plans in Europe to mobilize for a meeting in France on June 21-23 during which the European Parliament will discuss calling for a worldwide moratorium on the death penalty. The Refuse & Resist Youth Network also announced it is organizing its seventh annual

Philadelphia Freedom Summer Project in Philadelphia..."

-from "Strategizing at the National Conference for 'Freedom for Mumia'", pages 10 and 11, April 15 REVOLUTIONARY WORKER(Chicago, IL.)

Illinois Passes Bill to Expunge Records of Persons Cleared of Criminal Offenses

"The Illinois House recently passed a measure to expunge the records of people charged with a crime, but who were never convicted. House Bill 300 also proposes that the court and arrest records of the person charged be sealed if a conviction or sentence has been overturned...

"State Representative Constance Howard(D-Chicago) sponsored the bill...The bill also has a second part that will establish a program through the Illinois Appellate Office that will assist individuals who have offenses that are already eligible to be expunged. While the funding for the program has yet to be determined, lawmakers and citizens overwhelmingly supported the idea."

-from "Lawmakers Pass Expungement Bill," page 9, April 17 THE FINAL CALL(Chicago, IL.)

Howard University Students and Faculty Visit Cuba

"Fifty-nine students and professors from Howard University's law school, undergraduate colleges, and medical school were privileged to participate in...an educational exchange in Cuba...

"..the educational exchange offered a glimpse into many aspects of Cuban society--from the educational, health care, and economic systems, to the trained citizen judges who serve alongside professional judges, providing for alternatives to incarceration such as rehabilitation, paid work assignments, offers of educational opportunities, and community service, recognition of a universal right to representation by the attorney of one's choice at no cost if a client cannot afford it, and the development of a Family Code...

"Exchange participants also engaged Cubans and African American visitors to Cuba on issues of race and racism in a number of forums. While it appears that the majority of white or mixed race Cubans assert that racism evaporated with the 1959 revolution,...Afro Cubans and others who have studied the question tell a different story. Cuba's Center for Social Anthropology recently completed a government-initiated study on race relations in Cuba as part of the state's effort to address the issue. The study revealed that despite government efforts to ensure absolute equality of opportunity and material conditions, those who were disadvantaged at the time of the revolution have not been in a position to take equal advantage of the gains brought about by the revolution, such as increased literacy and universal access to education. Furthermore, housing provided to Cubans of African descent who did not have any housing at the time of the revolution was not of the same quality as that inherited by white Cubans, thus resulting in significant housing disparities despite almost complete residential integration...the study also revealed that, while racist attitudes persist among those 50 years old or older, it is much less prevalent among those 18-30. Furthermore, racial disparity in the criminal justice system has diminished sharply over the past decade, and the prison population has whitened considerably with the advent of white-collar crimes, such that the incarcerated population is now more reflective of the racial make-up of the general population...

"...Afro Cubans point to effective efforts on the part of the government to address institutional forms of racism by setting priorities and encouraging consciousness, and openly declaring itself an anti-racist state, such that organizations such as the Klan, Bob Jones University, or the Sons of the Confederacy are non-existent. Fidel Castro recently recognized during a dialogue with African Americans that descendants of slaves still live under marginalized conditions in Cuba, and subsequently instituted a program recognizing that inequality in Cuba begins at birth, and that resources must be directed to resolving any inequities resulting from 400 years of slavery...

"People of African descent living in Cuba point to increasing discussions on race issues within the Black intellectual and artistic community, and to the direction in which the country has been moving on questions of race since the revolution, juxtaposing this with the direction the U.S. is taking on racial injustice..."

-from "Viva Cuba Libre"; pages 1, 9, 18; April THE NEW BARRISTER(Howard University, Washington, D.C.)

Miami-Based Multi-National Corporation Stretches Corrections Arm from Here to South Africa

"August 11, 2000, South Africa's Minister of Correctional Services announced a 1.7 billion Rand($230 million) deal with US multinational Wackenhut International for the building and management of a new high security prison in Louis Trichardt. With over 3,000 beds, this would be one of Wackenhut's largest prison operations in the world...

"The South Africa state has inherited an apartheid-based justice and prison system, one being fed by a high poverty and unemployment rate, a legacy of distrust and revolt against a racist state and its agents, and the harsh realities of a police force trained to enforce apartheid rather [than] justice.

"Prison profits are a relatively new but critical part of Wackenhut's growth story. Indeed, it was with the rise of privatization world-wide that Wackenhut turned to prison management as a profit center. Opening its first prison only in 1989. Wackenhut now controls over 40,000 prisoners in over 50 prisons in the United States, England, Scotland, Wales, Puerto Rico, New Zealand, Curacao, Australia, and Canada--and now South Africa.

"Wackenhut's problems have grown as steadily, with insistent protests now forcing state investigations of privatized prison operations. In New Mexico a 500 page legislative report calling for an overhaul of state prisons specifically attacked two run by Wackenhut, including one that had a riot in August 1999 that left one inmate and one

guard dead, revealing understaffing at Wal-Mart wages. In Texas, Wackenhut was stripped of a $12 million-a-year contract in September 1999 and fined $625,000, twelve former guards were indicted for having sex with female inmates--as occurred in another Florida Wackenhut facility.

"Among the most notorious reports of prisoner abuse are those that emanated from Wackenhut's juvenile prison in Louisiana. Indeed conditions were so bad that the US Justice Department sued Wackenhut seeking to protect imprisoned boys from indoor tear gas attacks, pepper spray, and the lack of basic items as underwear, blankets, medical treatment and food...

"While Wackenhut continues to open new facilities in the US as in San Diego, protests are high, crime is down, and states with budget surpluses are less likely to privatize security and prison services. Wackenhut has seen its shares fall from $30 to $9.

"Expanding overseas has long been a proven path for profits for US firms. Wackenhut has long provided security services to corporations and governments overseas. Yet a natural obstacle arises: while the Pentagon, US State Department and US multinationals can afford to pay first-world rates, few African, Asian, or Latin American governments have the resources to generate the kinds of profits Wackenhut and other privatizing firms are used to in the rich North. Hence for example the attention paid by Wackenhut in Australia, England, and New Zealand..."

-from "Privatizing Prisons from the US to South Africa: Controlling Dangerous Africans Across the Atlantic," page 6, spring 2001 TURNING THE TIDE(Culver City, CA.)

Ethiopia Finds African Markets for Pharmaceuticals

"Ethiopia's leading Addis Pharmaceutical Factory(APF) is planning to launch the export of its products to three countries in the East and Southern Africa, officials said. The head of the Marketing Division, Tsigereda Medhin, disclosed that the company has struck deals to supply Sudan, Ugands and Zambia with its drugs. APF is one of the country's leading pharmaceutical outfits, setting up a manufacturing plant in Adigrat town in the Tigray Region five years

ago...

"According to her, the plant has capacity to produce drugs worth $25 million(U.S.) a year and meet more than 50 percent of the local demand. The factory makes 50 different types of drugs in tablets, capsules, ampoules and syrups and eye ointment..."

-from "Ethiopian Factory to Export Pharmaceuticals," page 15, March 6 THE FINAL CALL

Film

"All Power to the People: The Black Panther Party and Beyond" is a 2-hour documentary. For information on ordering, contact Electronic News Group; P.O. Box 86208; Los Angeles, CA.; 90086-0208.

"Lumumba," a film from Haiti, is directed by Raoul Peck. Eriq Ebouancy plays Congolese Prime Minister Patrice Lumumba. The following is from the spring 2001 edition of TURNING THE TIDE(Culver City, CA.).
"Ten years in the making, "Lumumba" is the rough equivalent of Spike Lee's story of Malcolm X...The film's clear message is to highlight the leadership ability of a stalwart man of integrity, while at the same time exposing the self-serving, odoriferous interests of political rivals who colluded with agents and representatives of the colonial Belgium government. This same Belgium government, the CIA, and formidable political rivals all targeted Lumumba and his confidants. Despite the overwhelming odds from these external and internal forces arrayed against him, Patrice Lumumba managed to engender respect from indigenous factions...The film screened at the Pan African Film and Arts Festival in Los Angeles. Its significance could be measured by the fact that, not only did the audience seem transfixed, most stayed and pondered its meaning as the credits rolled. Director Raoul Peck attended the screening and answered questions at the end...he said that virtually everything seen on screen was from eyewitnesses to the actual events or from historical records." For more information on "Lumumba," check out www.afrikan.net/hype or mediablacks@hotmail.com

COMMUNITY NEWS

Sister in Omaha Launches "School Crusade" to Get Supplies to Elementary Students in Senegal

Carol Marshall is an African woman who moved from Chicago to Omaha seven years ago. Two years ago, her sister asked her to accompany her on a week visit to Senegal in western Africa. She accepted the invitation and the two made the journey. While there, the sisters were led in their travels by Pacoo, a tour guide, whose knowledge and understanding of his people's culture and the enthusiasm with which he shared this, generated a strong desire in Carol to learn more of her African heritage and to want to contribute to the welfare of African people in Africa--in Senegal particularly.

This past October, Carol made a return trip to Senegal, spending time in the city of Ziguinchor, where she visited an elementary school. She shared with the students her experience as an African living in the U.S. As part of her presentation, she showed enlarged photos depicting life in the cities of Omaha, St. Louis, and Seattle.

The elementary school building was small and was not only packed with students eager to learn but was surrounded by other students for whom there was no room. These peered through the windows, intrigued by the presence of an African from a far-off place. Carol was moved by the eagerness of these children to learn and by the need for school supplies. Upon her return to Omaha, Carol set about on a mission to collect books and other school supplies for the students at the Niguinchor elementary school. With her own resources, as well as donations of supplies and money from others, she has shipped these supplies to the school.

Our sister has received several photos and letters from the students in Ziguinchor, through the institution's Head Master, and has been informed that, because of the donated supplies, incentive gifts are being presented to students for good grades and behavior.

Over the course of the past few months, Carol Marshall has been doing presentations before various groups in the Omaha area about her visits to Senegal. In doing so, it has not only been her intent to bring knowledge of African culture to brothers and sisters here but also to use these presentations as a way of generating interest in Africa. She does not charge a fee but asks that the groups she appears before make donations of pencils, pens, erasers, note paper, crayons, etc. for shipment to Senegal. She also asks for donations of money to help defray the rather steep shipping costs. Thus far, she has been able to ship more than 200 pounds of supplies. Carol plans on returning to Senegal in the fall.

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Commentary(Cont.)

the U.S., a number of countries in western Europe, and, to a considerable degree, Japan, control world commodities and money markets. An ununited Africa simply does not have the clout to release itself from the grip of this control.

There are other reasons. One that is worth considering is whether there is an inherent conflict between the African collective personality and the very nature of capitalism and socialism as European-rooted economic concepts. In the case of capitalism, it is evident that such a conflict exists. Capitalism is an individualist economic system, meaning that it pits individual members of a society against each other in a race for survival and/or wealth. Traditional Africa is communalist and cooperative, not individualist and competitive. It may be that Africa could not become successfully capitalist without losing the principles and values of its African character, or collective personality.

Typically, in the brands of "socialism" we have seen, such as in the former Soviet Union, for example, it was not the people who controlled the economy but the tiny number of people who formed "the state." On the other hand, Julius Nyerere introduced into Tanzania what he called "African socialism," in which people's governing committees were established. To some extent, a similar system functions in Cuba. But it is difficult to get through the maze formed

by European(including the U.S.) propaganda against non-capitalist economic systems and/or experiments to uncover the truth of how effective and equitable they are.

If there is an inherent conflict between the collective African personality and capitalism, might there be such a conflict between that personality and socialism, as derived from the writings of Marx, Lenin, Trotsky, et al? Even though socialism has much in common with the communalism of our ancestors, it differs in at least one important aspect. Socialism, like capitalism, defines people as economic units, producing and/or amassing material value. But we aren't just economic units. There's much more to us. And economics, in the traditional African view, cannot exist in a vacuum, separated from other aspects of life in a society. Maybe the main challenge to African thinkers is to study how economics in traditional African societies functions as part of an integrated whole, interacting with language, occupations, spirituality, the arts, and the other components that make up the life of a society.

An African Cultural Rebirth

Hundreds of years of European(Caucasian), as well as Arab, influence have brought about a situation where one can walk into courtrooms in certain parts of Africa and find African jurists wearing funny-looking, English-style white wigs; see government officials in Africa wearing Europeans' suits and ties; see African women with straightened hair and blond hair and with chemically bleached faces; hear Africans talking about they're going to visit **Victoria** Falls; find government buildings housing such a thing as a **"parliament"**; etc. Such silliness isn't as prevalent in villages as it is in urban areas. Nonetheless, these visible things are signs of an invisible thing--the loss or losing by a people of their cultures. We see such signs much more commonly here, among Africans born in the U.S. But we are right here in what we are known to call "the belly of the beast." We are surrounded by Europeans and live under their direct rule. Africans in Africa have to be at the forefront of protecting and regaining the integrity and appreciation of African culture.

To do this, to bring about a rebirth in African cultures, will require discussions in all arenas of activity: govern-

ment, institutions of learning, cities, villages, everywhere folks gather. All meansof mass communication will have to be employed: newspapers and flyers, radio and t.v., the internet, etc. All the languages of Africa will have to be used, as well as the various foreign tongues spoken on the continent.

What is language? It is not just a means of communication. It contains and expresses the perspectives, values, and history of the people who speak it. How can there be a true cultural rebirth in Africa - one that promotes African unity and operates on the basis of African perspectives, values, and history - if, for example, a speaker of Wolof can't communicate with a speaker kiSwahili or can't do so without speaking in English or other non-African language? How effectively can an African express some of the more distinctly African concepts while using a non-African tongue?

For there to be a real cultural rebirth in our Motherland and for the stage to be set for the achievement of continent-wide unity, there may need to be a **universal** African language --whether it is one of the approximately 2,000 African languages presently spoken or a hybrid language developed from elements(vocabulary, grammar, pronunciation, etc.) of several of these tongues. This would enable Africans from all over the continent, as well as from the diaspora, to kick it with each other in speech and/or in print.

We have listed and briefly discussed some matters that pose as obstacles to the achieving of African continental union. Clearly, there are others. And while Africans in the Motherland should take the lead in developing means to bring this about, Africans from around the globe need to be involved. We are, afterall, part of the African family. Moreover, our varied experiences enable us to bring much to the table as participants in an exchange of ideas about where Africa is in the world--politically, economically, philosophically, and otherwise--and what we will need to do to steer it toward a collectively-determined destination.

-Editor

ANNOUNCEMENTS

35th. Year Black Panther Party Reunion - The It's About Time Committee is committed to hosting an inclusive, non-sectarian event that celebrates the founding principles, platform and programs of the Black Panther Party on October 11-14 in Washington, D.C. We will commemorate the historic legacies of the BPP as well as the many sacrifices and constructive contributions that all of us made while serving the people body and soul. Contact It's About Time; P.O. Box 221100; Sacramento, CA.; 95822;.(916) 455-0908.

The United African Community Center(UAACC) was founded in 1991 by Pete O'Neal, formerly Chairman of the Kansas City chapter of the Black Panther Party, and his wife, Charlotte Hill O'Neal, also formerly of the KC chapter[The O'Neals have been living in Tanzania since 1972]. The United African Community Center was founded for the expressed purpose of sharing and disseminating knowledge in areas relevant to the promotion of creative, productive and wholesome lifestyles. It puts much of its emphasis on serving youth and have originated many programs designed to inspire and give a sense of empowerment to the youth in both village and urban settings. It organizes year round workshops dealing with health and nutrition, conservation, AIDS education, essay contests, art appreciation, crafts, history and computer literacy.

The UAACC Heal the Community Project promotes cultural and educational linkages between African people on the Continent and African people of the Diaspora. The DeLaSalle Education Center, an internationally recognized school located in Kansas City, was one of the first organizations to become involved in the Heal the Community project. Since 1995, they have been sending groups of students and teachers to Arusha to participate in cultural immersion programs organized by UAACC.

For information on the exchange programs, write to: UAACC; P.O. Box 1237; Arusha, Tanzania. e-mail: uaacc@habari.co.tz

BACK IN TIME

While in prison, Malcolm began to think - in a systematic, critical way, about his past life-style, about the world and the society he lived in. He began to question the way things were, and he realized that change - in his life, and in the society - was both possible and necessary.

While in prison, Malcolm began to think - but only after he began to read. Prior to his imprisonment, Malcolm had been enclosed in the world of the hustler, the player, the pimp, the gangster - the parasite - and he couldn't imagine himself outside of that world. Reading exposed Malcolm to new worlds; it allowed him to see that there were alternatives to the lifestyle and values of the social parasite...

When convicted in 1946, Malcolm was first sent to the prison in Charlestown, Massachusetts, where he initially wasted his time, engaging in aimless rebellion and drug use. He didn't begin to put time to good use until he was encouraged to do so by Bimbi, an older con who'd spent many years in many prisons - but he had not wasted his time. Bimbi was articulate and well-read, and he became a minister to Malcolm, who'd been drawn to Bimbi because "he was the first man I had ever seen command total respect..with his words."

Bimbi reignited within Malcolm the passion for words and the acquisition of knowledge that he'd begun to lose in the 8th grade. He urged Malcolm to take advantage of the prison library, and to enroll in some of the correspondence courses allowed by the prison...

He first took a correspondence course in English. He began to read from the prison library, saying later that:

> *"I have often reflected upon the new vistas that reading opened to me. I knew right there in prison that reading had changed forever the course of my life. As I see it today, the ability to read awoke inside me some dormant craving to be mentally alive."*

Source: Spring 2001 edition of CROSSROAD, A Spear & Shield publication

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Mondo

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Shaheed Khaleel Biko Hamza

Olotu Eko(Education Chairman) - Baruti Okono

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Akewi(Librarian) - Charles Douglas

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Wopashitwe Mondo Eyen we Langa